

ALL OUT AT LAST.

ANNUAL MEETING OF THE AMERICAN COLONIZATION SOCIETY.

We continue our extracts from the proceedings of this important meeting, as reported in the New-York Evangelist.

WEDNESDAY, Jan. 22.

Gen. S. H. Smith, of Washington, chairman of the committee, reported a draft of a constitution, of which the following are the material articles:

Art. 1. This society shall be called the 'American Society for colonizing the free people of color of the United States.'

Art. 2. The object to which its attention is to be exclusively directed, is to promote and execute a plan for colonizing (with their own consent), the free people of color residing in our country, in Africa, [or such other place as Congress shall deem most expedient]. And the society shall act, to effect this object, in co-operation with the general government, and such of the states as may adopt regulations upon the subject.]

Art. 3. Every citizen of the United States, who shall have paid to the funds of the society a sum of not less than thirty dollars, shall be a member for life.

Art. 4. The officers of the society shall be a President, Vice Presidents, one or more Secretaries, who shall devote their whole time to the service of the society, a Treasurer, a Recorder, and a Board of Managers composed of the Secretaries, the Treasurer, the Recorder, and nine other members of the society. They shall be annually elected by the society, at their annual meeting, on the third Monday in January, and continue to discharge their respective duties till others are appointed.

By comparing this with the former constitution, it will be seen that the principal alterations consist in excluding the dollar members, and confining membership to such as shall have paid \$30 to the society; authorizing the appointment of 'one or more Secretaries,' instead of a Secretary; and withdrawing the President and Vice Presidents from the Board of Managers. After the report was read,

Gen. Smith said the committee intended to propose the election of two Secretaries.

Mr. Frelinghuysen, one of the committee, said the committee had weighed the two plans, of an Executive Committee, and a single Executive head. In view of the difficulty of finding an individual possessing the requisite qualifications for such varied duties, they were unanimous in agreeing to have the executive duties of the Society vested in two Secretaries, the present Secretary and another, and a Treasurer; who together should constitute the Executive Committee, with co-ordinate powers. He believed this modification would meet the views of all, and would prove adequate to the business of the Society. It was also called for at this crisis. The labors required are enough to break down any ordinary mind; and it was the most surprising thing of all, that our present worthy Secretary was not broken down. The proposed arrangement will call in individuals of various and different talents; and he hoped the Society would let no private or personal feeling prevent them from selecting individuals of the first rate talents for these offices.

Gen. Smith said it was due to his own consistency that he should make a single explanation. In agreeing to the present draft, in which the committee were unanimous, he had waived his own opinions. His judgment respecting the best mode of organization, with a single executive head, remained unaltered.

The constitution was taken up, article by article. Article I was adopted without debate.

Article 2 was then read.

Richard S. Cox, Esq. of Washington, wished to know whether the phraseology of the article did not preclude the Society from accepting the aid of the society in Edinburgh, with which, as he understood, an arrangement had been entered into, for establishing a settlement in the Colony, of which they were to designate the colonists, as well as to support them.

Rev. Leonard Bacon, of New-Haven, said the 'exclusive object' of the Society of course included the necessary means of carrying the object into effect; and he understood that the arrangement with the Edinburgh Society only respected the means of carrying our design into effect.

ELLIOTT CRESSON, of Philadelphia, said the arrangement was designed only as complimentary to the benevolent ladies, who were gratified with having a town called *Elin*. [!]

GERRIT SMITH moved to strike out the words included in brackets. He was sorry to object against a constitution which had been so unanimously agreed upon by the committee. But he strongly disapproved of every thing which retained or implied a connection of the Society with the government of the country. Our Society is (or ought to be) benevolent—a benevolent society. It will be admitted by all, as a general rule, that no benevolent society should seek an alliance with the government, or ask for governmental aid. It is incumbent on those, therefore, who are in favor of retaining this clause, to show their reasons why our society should be taken out of the general rule in regard to such societies. Application by any other society, for aid from government would be fatal to it. And shall we do this fatal act? Or is it wise for us to hold out in our constitution the idea of ever doing it? Should it be said that our society is not as purely a benevolent society as one of the others.—*I alit that it is not. And it is because it is not, that it has never gained that hold on the affections of the Christian community which others have, and that the small hold it had it is rapidly losing.* (1) Let us now only give it that lovely aspect of pure and unmixed benevolence, and we need not fear the army of its foes. The Northern abolitionists will melt away, and the good men among them will desert their cause and cleave to this better way. And we shall arrest the strong tide that is now setting in favor of Abolition Societies. Sir, this language in your constitution must offend, and may well offend the honest feelings of many both in the North and the South; particularly those who hold to what are called 'state rights' views in regard to the constitution. The majority of the American people have virtually declared it unconstitutional to appropriate the public funds of the nation to such objects as those contemplated by this Society. If it should be asked, How then came this clause to be inserted? the explanation is easy. We had then no conception of so extensive an operation by the society. It was supposed that the society might operate

a few years, in order to show the practicability of the plan, and then the national government would take the work into its own hands. At that day, the powers of the Federal Government were liberally construed. But the construction of those powers had been since very much narrowed down. It was then supposed that the general government might do almost anything, under the idea of 'promoting the general good.' But its powers are now reduced within such narrow limits, as ought to preclude every expectation of aid from this source. For several years past, there has been a strong and increasing vote against our having the use of the Representatives' Hall for our anniversary. The reason given by the gentleman from Washington, (Gen. Jones,) why the Board had not asked Congress for a charter, was perfectly satisfactory to my mind, and it is equally applicable to the present case. The gentleman said that a petition for a charter to this society would have divided and agitated Congress more than the proposal to re-charter the United States Bank. How much more deeply would Congress be convulsed, if we should ask them to enlist the power and wealth of the nation in the removal of our colored race.

Mr. S. said he knew there were some who thought it was a great thing to be attached to the government. But for himself, he was desirous to cut all the chords which bound the society to the government, and he thought the advantage of such a separation might be demonstrable. He wished to have the society like John the Baptist, great in the sight of God. The society had, it was true, received aid from the government, but it was equally true that it had not been asked. Hercules helped those who helped themselves, and Congress was generally disposed to act in the same manner. He might not think it wrong to accept from Congress a million of dollars for the benefit of the society; but he should say, while receiving it,

Timo Dano, et dona ferentes.

He had long felt that when the society was seen, year after year, hanging on Congress, and taking their chance with office-holders and office-seekers, for a share of the treasury-pap, they descended low, very low indeed; far below the great objects for which they were engaged. He believed that less money was obtained at the North because these lines were in the constitution; with many it was a strong objection, that the society held out the idea of expecting to receive support from the government. Christians would not open their hearts to the society, when they believed the government were aiding it. However, a majority were for retaining the words, he was not disposed to introduce any disunion. He wished they should act throughout as a band of brothers; and whether the words were stricken out or retained, he should continue to aid the cause as far as his ability extended.

Mr. FRELINGHUYSEN said that the desire to make as few changes as possible had led the committee to retain the clause in its original form. For himself, in order to render the clause more acceptable to so good a friend, he was willing to yield to the motion. More especially would he be disposed to do this, if, by so doing, he could gain over all the good men; and he knew there were many good men among the abolitionists. He would go a great way to win them over. But he was fearful that the omission of these words would have no such effect; but the time might come, when the omission would be a serious evil. The time might come when the society would have the co-operation of the general government and the state governments. Those who founded the society, never supposed by private means only that they should be able to effect the redemption of the country from the evil of slavery, and the transportation of all the free people of color to Africa. He could scarcely believe such a thing possible. Formerly, the idea was entertained in the north, as well as in the south, that the negro was born to be slave. It was thought there was something in the conformation of his head, that showed he was of an inferior race of beings; and that it was disarranging the order of Providence to take him out of the situation for which he was designed. But now such a doctrine is scouted, and such was the progress of public opinion, that already twelve of the states had spoken by resolutions in favor of colonization as a national scheme; and if this change continued, there would soon be a majority in Congress of the same opinion. He did not know, indeed, if it were not already so. If the question could be submitted nakedly, he thought that even now we might get a majority in that sense.

The Colonization Society, in some of its features, was different from other societies, and must be political in a degree. The object is to lay the broad foundation of an empire, on a continent separated from us by the Atlantic; and in doing this laws and a variety of subjects must be regarded, which all may require the helping hand of the general government. And the colony must even receive the constant protection of the government, or it could not exist. The aid which the government has furnished already has been absolutely necessary, and the colony could not do without it.

Mr. BACON would readily consent to part with the words, because they are nothing but a dead letter in regard to any good that might be looked for. And he considered them positively mischievous, because they lead the friends of the society to look to the national government for aid, long after it has become evident to the world that no such aid can be rationally expected. *It is time that whole policy was abandoned.* The day for such things has gone by. Another king has arisen who knows not Joseph, and will not aid the society. It has been discovered in these latter days, that benevolence is not one of the delegated powers. And on whatever enterprise the government may bestow aid, it will not be for benevolence. Some expect we are to receive aid, in the distribution of our surplus revenue to the states. But if that is done, experience already shows that it will be in the form of a *bounty* on persons exported, and that the sole object will be, getting rid of a disagreeable population. And the government will care for nothing more. They will not give money to build empires in Africa, but to carry away the blacks. The work of building up a colony, is a work of benevolence, and to that we should confine ourselves, for in that we can never expect to receive the aid of government.

Gen. S. H. SMITH stated, that the gentlemen were mistaken in supposing that the colony had not received aid from the general government. They had received the most essential aid. It had owed its preservation to the military force furnished from the general government. Its fortifications were built by the United States. Our naval power now protects it from violence. Instances have occurred within two or three years, which showed that this connexion with gov-

ernment is absolutely necessary. Gen. S. therefore hoped the motion to strike out would not prevail.

Bishop MEADE, of Va., said, the colony had always, from the beginning, leaned upon the general government, and could never have stood alone. Such had been its necessities, that he had himself, in one instance, been induced to do that which he had often solemnly resolved never to do. He had so far departed from the usual sphere of his labors as to make a personal application to a former chief magistrate (President Monroe) for aid to the colony. And he was bound to say, that the application was kindly received, and all the aid in the power of the Executive promptly afforded. And up to this day, although no direct aid is given, yet by carrying into effect the laws respecting liberated Africans, the government in fact supports that which supports us. He thought, therefore, it would be both grateful and impulsive for the society now to pass a vote, which would be in effect saying to the government, We will have nothing more to do with you.

Rev. R. J. BRECKINRIDGE said, The Colonization Society has heretofore been generally looked upon as the instrument which was to rid our North American Continent of the entire black race. I have cherished these hopes myself, in times past; but I must admit that for some time now those hopes have begun to fail, and in fact the hope of its actual accomplishment has passed away.

If that is so, then our operations should now have exclusive reference to the benefits of the black race in Africa. In my view, there is a crisis connected with this resolution.

We are now to decide what shall be the line of our future operations. And though to me from month to month, and this coming due

to be found to be 60,000. The further they went the deeper was the difficulty. They

had sounded first and found twenty fathoms; they sounded again, and found, not fifteen, but thirty fathoms. The further they had

gone on sounding their dim and perilous

way, the darker was the prospect, and the

deeper the abyss. This was not only true

in reference to the state of the society here, but the condition of the colony was such as

as must horrify every friend of the cause.

The society was bankrupt to the amount of

\$40,000; and new drafts were coming due

from month to month, and this coming due

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BOSTON,

SATURDAY, FEBRUARY 15, 1834.

MENE, MENE, TEKEL, UPHARSIN.

DEBT OF THE HANDMAID OF SLAVERY,

\$46,000!

It is reported that the Society was bankrupt to the amount of \$46,000.

Text: "The Society was bankrupt to the amount of \$46,000."

FORTY THOUSAND DOLLARS: and

the debts were coming due from month to month;

the debts might soon be found to be SIXTY

THOUSAND. The further they went, the deeper

they got into difficulty. They had sounded first, and found

not many fathoms; they sounded again, and found

but thirty fathoms. The further they had

gone, the steeper the prospect, and the deeper the abyss.

That several families had been sent out who had

no male head to provide for them.

That commerce had had too many attractions, and

had caused the colonists to neglect the sure though

slower gains of agriculture. (1)

That the American Colonization Society is a bank-

rupt to the amount of more than \$40,000.

That a powerful sentiment—a great and growing

party, is forming against the Society in this country.

That the free people of color have become intensely

hostile to the Society, and will grow more and

more hostile.

That ship-loads of FREE VAGABONDS have

been sent to Liberia, who were coerced away as

truly as if it had been done with a cat-whip.

That God has so formed the people of color as to

subject them to many calamities.

That the Society has nothing to do with slavery

or slaves. (2)

That the man who claims title in his fellow man,

in his bones and sinews and blood, shall be consider-

ed prima facie a sinner.

That the free people of color must go away, or perish. (3)

That in Baltimore, (where the Genius of Colonization

presides,) colored persons are perishing for want

of daily food.

That the Colonization Society will take no new

position until slaveholders avow that they are determined

that slavery shall endure forever: (4)—a day

short of forever, or a period half way between now

and never, for its abolition, will answer.

That the Society stands in the breach for the man-

stealer to keep off the abolitionists.

That if it be put down, he can nowhere find an ally

or an advocate, and the abolitionist will be upon him.

That God has never made one man to own another. (5)

That abolitionists have told many wholesome

truths about the Society.

That the Society has been greatly, LAMENTA-

BLY, WICKEDLY deficient in pity for the free

people of color.

That if suffering, sorrow, and unrequited toil ever

give title to a home, the title of the colored man to a

home in this country is beyond dispute.

That the Society has been degraded to a mere

drain for the escape of a nuisance.

That the man of color cannot be elevated in this

country.

That in Connecticut, the free black is, if possible,

more degraded than the slave population of the

south. (6)

That the Society owes it to itself not to remain a

silent spectator while the wildfire of abolition is run-

ning its course, but to interpose and save the mis-

guid immediately from the fatal effects of their

clamor—let fanaticism rage as it may.

That the people of color are writhing under the

scorn of colonizationists and slaveholders; and it is

the mere effusion of a sickly sensibility to deprecate

that which is driving them out of the country.

That there has been found in the operations of

the Society a manifest want of system, and consis-

tency, and efficiency—(a total want of responsibil-

ity, on the part of the colony and its agents, to the

Board of Managers.

That six or seven individuals control the opera-

tions and have the management of the Society.

That delegates, who are not officers of auxiliary

societies, have no constitutional right to appear at

the annual meetings of the Society.

That the Society cannot long exist as it now is.

That it is advisable not to send any emigrants out

the present year, unless under very special circum-

stances. (8)

That the merchants in the colony, (Devany, War-

ing, Russwurm, McGill, &c., &c., who have been

eologized by the Society until their names have be-

come a nuisance,) have charged the Society an ad-

vance of 100 or 200 per cent. IN TIME OF FAM-

INE.

That the colonial agent, in the course of four

months, drew upon the Society to an amount exceed-

\$20,000, to defray the expenses of the col-

ony. (9)

That the Society is not only embarrassed, but

broken! (10)

For other confessions, see the speeches in the

preceding page.

(1) So much for the 'luxurious harvests' in Liberia, as trumpeted by the Secretary of the Vermont Colonization Society!—By the phrase *commerce*, the reader will not understand a large and active trade, but petty barter between colonists and the natives, communicated by an exchange of rum, sackets, spec-pointed knives and powder for cam-wood, ivory, &c. Hence the wonderful advancement of the natives in the arts and sciences, in literature, religion, &c. &c.!(2) And yet that which has *nothing* to do with slavery is very surely to overthrow it—an effect without a cause!

(3) Is not this enough to chill the blood?

But our colored brethren will neither go away nor perish—God and justice are on their side, and every day the spirit of love is making new conquests over pride and tyranny.

(4) But if it is a purely benevolent Society, have not the colored men of all the countries of color to Africa—and if those who denounce it for not aiming to abolish slavery, might with the same propriety denounce the Bible Society, or any similar institution for not going out of its limits, to promote the abolition of slavery? (so says Gerrit Smith)—why should the Society take a new position? even if slaveholders go for perpetual slavery? Will the Bible Society then take a new position?

(5) Your prob. vide the New-York Courier and Enquirer.

(6) I prefer the mulatto to the hypocrite, and have given Webb the precedence.

(7) This man is a moral leviathan. He is constant-ly flying round like an ignis-fatua, and always leaving legs. He is annoyingly afflicted with a dyspeptic vermin, which has made him for years, a nuisance to all with whom he comes in contact; and still he needs fresh supplies. In England, he apparently despairs many of his countrymen, and narrowly exiled himself at their expense. On his return, he narrowly escaped from a coat of tar and feathers; why he dared to instigate the New-York to no ends of violence against me for not having imitated his example abroad!

(8) At a late meeting of the Maryland State Colonization Society, a resolution was adopted, thanking auxiliary societies, and requesting them to continue their exertions to raise funds for the Society, and also to enlighten the free colored popula-tion of their respective neighborhoods upon the sub-ject of colonization!—Excellent. We should like to see the curtain, and hear the dialogues between our colored brethren and their white advisers.

It would be an amusing and instructive situation, especially if one of these disinterested colonizationists should grapple with such a man as *A Colored Ballad-monger!* Suppose our friend Judge Nicholas Hale should make the first experiment!CONFESIONS,
MADE AT THE ANNUAL MEETING OF THE
AMERICAN COLONIZATION SOCIETY.

That less than 300 emigrants were banished in all last year.

That the Ajax, (from that fountain of philanthropy, NEW-ORLEANS,) with 150, lost 29 of them by cholera soon after leaving port.

That the health of the colonists had suffered more severely than heretofore, and the degree of mortality was quite unusual. Of 649 emigrants who had arrived last in Liberia, 134 had already died.

That the rice crop failed in 1832, not only in the Colony but all along the coast, and the colonists were very many of them reduced to a state of starvation.

That an unusually large proportion of the later emigrants had gone out as paupers, and were unwilling to betake themselves to agriculture.

That several families had been sent out who had no male head to provide for them.

That commerce had had too many attractions, and has caused the colonists to neglect the sure though slower gains of agriculture. (1)

That the American Colonization Society is a bank-

rupt to the amount of more than \$40,000.

That a powerful sentiment—a great and growing

party, is forming against the Society in this country.

That the free people of color have become intensely

hostile to the Society, and will grow more and

more hostile.

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been sent to Liberia, who were coerced away as

truly as if it had been done with a cat-whip.

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LITERARY.

[For the Liberator.]

LINES.

Ye sacred Nine! lend now your aid,
While I the Afric's requiem sing;
Come, drop a tear where now he's laid,
And Freedom's chapter with you bring.
Though hard his fate, while here on earth,
Yet brightest cherubs bore him home,
Far from the scenes of grief or mirth,
In bright Elysian fields to roam.
Is life's gay morn he dreamed of fame,
When on his hammock borne along,
Or when with myrtle wreathed his name,
While Celia praised him in her song.
Oft in the chase he gained the prize,
And wore the victor's honored crown;
With joy his parents saw him rise,
And shed sweet influence all around.
But, ah! the morn, that fatal morn,
When white men came with horrid hate,
And tore him from the palmy plain,
To place him on the loathsome grave.
With anguish sore and deep distress,
He sat him down to mourn his fate;
But this ne'er made his sorrows less,
Though he thus mourned his wretched state:
'O, balmy grove, O, golden stream,
To you I bid a long farewell;
I go where hope shall never gleam,
Or friends on earth my wrongs can tell.
But, ah! to heaven my blood shall cry,
Till justice comes to avenge my cause;
Then my oppressor quick will fly,
And own that justice still has laws.'

M. S. C.

PRIZE POEM.

The following is an Original Poem, published in the Boston Evening Gazette, which lately received the premium of fifty dollars offered by the editor of that paper. It was written by Miss HANNAH F. GOULD of Newburyport.

THE DEATH OF THE SAGAMORE.

A SCENE OF THE SEVENTEEN CENTURY.
The servant of God is on his way
From Boston's beautiful shore;
His boat skims light o'er the silvery bay,
While the sleeping waters awake and play,
At the touch of the playful oar.

The purpose that fills his soul is great
As the soul of a man can know;
Vast as eternity, strong as the gate
The spirit must pass, to a changeless state,
And enter, to bliss or woe!

His boat is fast; and over the sod
Of a neighboring wood he hies,
Through moor and thicket his path is trod,
And he hastens to speak of the living God
In the ear of a man who dies!

Where Rumney's* forest is high and dark,
The Eagle lowers his wing
Over him, who once had made her his mark;
For the SAGAMORE, in his hut of bark,
Is a perishing, powerless King.

At the door of his wigwam hangs the bow,
The antler, and beaver-skin;
While he, who bore them, is faint and low,
Where death has given the fatal blow,
And the Monarch expires within.

The eye that glances, and the Eagle fled
Away, through her fields of air—
The hand that drew, and the deer was dead—
The hunter's foot, and the chieftain's head,
And the conqueror's arm are there!

But each its powerful work has done;
Its triumph at length is past;
The final conflict is now begun,
And, weeping, the mother hangs over her son,
While the SAGAMORE breathes his last!

The Queen of Massachusetts grieves,
That the life of her child must end!
And that is a noble breast, that heaves
With the mortal pang, on the bed of leaves,
Of the white man's Indian Friend!

The stately form, which is prostrate there,
On the feet that are cold as snow,
Has often sped, in the midnight air,
A word to the Christian's ear to bear,
Of the plot of his heathen foe!

And oft, when roaming the wild alone,
That generous heart would melt
At the touch of a ray of light, that shone
From the white man's God, till, before his throne,
Almost has the Indian knelt.

Yet the fatal fear, the fear of man,
That brings to man a snare,
Has braced his knee, as it just began
To bend; and the dread of a heathen clan
Has stilled a Christian's prayer.

But now, like a flood to his trembling heart
Has the fear of God rushed in,
And keener far, than the icy dart
That rends the flesh and spirit apart,
Is the thought of his heathen sin.

To the lonely spot where the Chieftain reposes,
While the herald of love draws nigh,
The Indian shrinks, as he marks the signs
Of a soul at peace, and the light that shines
Alone from a Christian's eye.

'Alas!' he cries, in the strange, deep tone
Of one in the grasp of death,
'No God have I! I have lost my own!
I go to the presence of thine alone,
To search in his fiery breath!'

The Spirit, who makes the skies so bright
With the prints of his shining feet;
Who rolls the waters, kindles the light,
Imprisons the winds, and gives them their flight—
I tremble to meet!

'When, oh! if I openly had confessed,
And followed and loved him here,
Now might fly to his arms for rest,
As the weary bird to her downy nest,
When the evening shades draw near.

But grant me the one great boon I crave
In a dread and an awful hour!
When I shall have sunk in my forest grave,
O, take my boy to thy home, and save
That beautiful forest flower!

The God of thy people, the HOLY ONE—
And the path that shall reach the skies—
Say, say that to these thou wilt lead my son,
That he may not second the race I've run,
Nor die, as his father dies!'

As his father dies! 't is the breath that bears
That sorrowful sound, has fled
The soul of a king—for, the strife is o'er
With spirit and flesh; and the SAGAMORE
Is numbered among the dead.

But has he not, by his high bequest,
Like the penitent on the tree,
The Saviour of dying man confessed,
And found the promise to him addressed—
'To-day thou shalt be with me?'

* For the character and the death-scene of Wom-
busham, better known as SAGAMORE JOHN, son
of the Squaw-Sachem; and for an account of the
Rev. Mr. Wilson's visit to him, in his last moments,
at his Wigwam on the ground originally called Win-
minnit and Rumney Marsh, but now, divided be-
tween Chelsea and Saugus, see THATCHER'S IN-
DIAN BIOGRAPHY.

MISCELLANEOUS.

UNUSUAL MEMORY.

Mudie, in his *Popular Guide to the Observation of Nature*, in the following extracts states two remarkable instances of unusual memory. He says,

'The power of the mind has nothing at all to do with goodness or badness of memory, or with the simple fact of remembering. Persons of weak judgment have often the best memories; and have them just because their judgment is weak. Those who have been much employed in educating young people, and have attended to the subject, and been capable of understanding it, know very well that those poplars who can, without effort, learn every thing by rote, are with difficulty made to understand any thing; and grown-up persons, that can quote 'day and date' for every trifling occurrence, can seldom give a sound or valuable opinion upon any matter of importance. I knew a fool, who was placed under the charge of a clergyman in the country, as being utterly incapable of conducting himself in ordinary matters (he was a young man of fortune, and did not need to work, except for his amusement) and yet he could repeat every word of the clergyman's sermon, tell how many people were in the church, how any one that sat in a pew named to him was dressed, or who did or did not contribute to the poor. He could do that for any Sunday, if you give him any hint of it; last week, or last year, was all the same to him. His memory was, in short, as perfect as memory could be; but then he had no judgment in the using of it; and so, when in company, it often made other people feel, very ridiculous.'

Neither House has been in session to day. There was some opposition to the motions to adjourn over, from which it is to be inferred, that Saturday will not again be yielded to the purposes of recreation without a struggle.

It is necessary, however, that the members should have a day in a week for preparation for debate, for the business of the committees, visits to the departments, &c. &c.—Correspondent of the U. S. Gazette.

pe listened to every word, attested the interest which was produced by every thing he uttered. You will see that he pledged himself to bring forward, unless the government comes out with a remedy, a bill to charter the Bank, from which you may infer, that Congress is, as yet, so far as business is concerned, only on the threshold of the session.

Neither House has been in session to day. There was some opposition to the motions to adjourn over, from which it is to be inferred, that Saturday will not again be yielded to the purposes of recreation without a struggle. The eldest son of Capt. Ross died in an hour after he was taken on board the Brunette, and Capt. Ross on Saturday morning at two o'clock. Two remain badly frost bitten, and one of them, the youngest son of Capt. R. is now at the Globe Hotel, Hanover street, and is in a very dangerous situation. The schooner sailed from Portland on the 21st ult., and the same night struck on a ledge, lost main boom and split jib. Got off and was driven to sea nearly full of water. When the crew was taken off, the water was three feet deep on the cabin floor.

Superstitions of the Swiss.—If a huntsman, on going out in the morning, sees a cross his path, or meets an old woman or friar, he immediately returns home again; as he is persuaded that, in the first instance, he will meet with no game, and in the other that he will shoot a man hidden in the leaves, or do some other irreparable mischief. The stagnation of the blood, known by the name of nightmare, is called by them *Tokeli*. This *Tokeli* is represented as a little gnome, all covered with fine grey hairs, but of an elegant figure, who lays himself on the chest of sleeping men or women, and embraces them nearly to suffocation. A person who has been thus embraced, is in expectation of soon finding a treasure, as an indemnification from the *Tokeli*, for the fear and agitation he has caused.

A series of dreadful riots have recently taken place in Maryland, on the line of the Chesapeake and Ohio Canal between different gangs of Irish laborers engaged on that work. The parties, on one occasion, numbered as many as five or six hundred on one side, and three hundred on the other, armed with muskets, clubs, &c.; a desperate pitched battle was fought and many lives were lost.

The volunteer companies of the neighborhood had turned out to quell the riot, and at the request of the Executive of Maryland, the President had ordered two companies of U. S. troops to proceed to the spot. A principal leader of one of the parties had been arrested.

Boldness of Ancient Mariners.—When Diaz discovered the Cape of Good Hope, he had only two vessels, 50 tons each; this was in 1446! Those of De Gama, who discovered India, were of 120, 100, and 90 tons. In Drake's voyage round the world, he had with him one vessel of 100, one of 80, one of 50, one of 30, and a pinnace of 50 tons! Candish or Cavendish, in his voyage round the world, had three vessels of the respective burdens of 140, 60 and 40 tons!

Butter.—A friend waited on us to communicate the result of a process, which had been recommended to him of restoring butter to its original sweetness. It consists simply of churning the butter with sweet fresh milk in the proportion of about two pounds of the former to half a gallon of the latter. Butter, thoroughly rancid, by this simple process, was rendered sweet and good.

—Fredericksburg, *Irene.*

We are informed, (says the Columbia Telescope) that on the 6th of this month, seven negroes belonging to Mr. Moses B. Livingston, of St. Matthew's Parish, were burnt to death, the cabin in which they dwelt being consumed in the middle of the night. The cause of the accident is not known. Mr. Livingston was himself considerably injured in endeavoring ineffectually to rescue them, and the fire had made much progress.

The steam-boat Assiniboine, belonging to the Amercia Fur Company, is now waiting at New-Orleans, for goods from New-York, which she is to carry up four thousand miles from New-Orleans to the Yellowstone River, which is a branch of the Missouri, and is twenty-five hundred miles above St. Louis. This is undoubtedly the longest river navigation in the world:

In Ardous Duty.—The person whom Captain Ross took with him as mate to the Arctic regions, obtained there the command of a whaler called the North Pole; the Captain of which had died. A person enquiring whether the mate had arrived with the gallant Captain and his comrades, was informed that he had remained behind to bring the *North Pole*.

A black woman living in the family of Dr. H. Van Derveer, near Somerset, N. J. was deprived of life lately, by the discharge of a pistol, thrown at her by a black boy. She had been endeavoring to wrest it from the body, fearing some accident.

Distressing Shipwrecks.—Capt. Fales, of the Brunette, from New Orleans, fell in with, on the 28th ult. schr. Chancellor Ross, from Portland for Boston, cargo of wood, and took off the Captain and crew badly frozen.

The eldest son of Capt. Ross died in an hour after he was taken on board the Brunette, and Capt. Ross on Saturday morning at two o'clock. Two remain badly frost bitten, and one of them, the youngest son of Capt. R. is now at the Globe Hotel, Hanover street, and is in a very dangerous situation. The schooner sailed from Portland on the 21st ult., and the same night struck on a ledge, lost main boom and split jib. Got off and was driven to sea nearly full of water. When the crew was taken off, the water was three feet deep on the cabin floor.

[For the Liberator.]

THE LITTLE BLACK GIRL.*

MY YOUNG FRIENDS:

There is an injunction somewhere in the Bible like this:—Get wisdom—get understanding—forsake them not: their price is above rubies. Can any tell me where it is to be found?

Now what do you suppose to be the meaning of this? It was well known by him who gave this injunction, that the character to be formed, the good reputation to be obtained, as well as the love and esteem of our friends, depended upon this principle—the acquisition of knowledge or understanding and wisdom here alluded to. The author tells us that its price is above rubies. You all know, I suppose, what rubies are—the most precious stones, such as the emerald, cornelian, agate, and even that most precious of all others, the diamond. If it is so valuable, is it not important to possess it? I ask each one of you. There have been times, and it is even now the case in some countries, that money is power—that money gave a person great consequence among his fellow-men; but, my young friends, times in this country are changing. Money, it is true, is a great convenience, as it contributes to our wants, and bodily comforts, and contentment; but it can afford us happiness only as we use it to make ourselves, and those around us happy—it can do no more. Knowledge is of more consequence to us now than money, because that will give us a good character, and purchase for us all the friends we need. With this we gain the esteem of all good men and women; and you all know, surely, what it is to be beloved and esteemed by good people. Your parents will love you more, for you learn how to love them better. Your friends will esteem and respect you more, because you have endeavored to deserve their regard. My young friends, you have no doubt heard of two kinds of wisdom, One, called worldly wisdom, is that which seeks a personal advantage, such as an office of profit and honor, to gratify false ambition, to acquire wealth, and to do every thing calculated to promote selfish objects, even at the expense of doing an injury to a neighbor; but the other kind of wisdom is that so often alluded to in the Bible, which lays up treasures that do not corrupt, and which cannot be taken from us. This is the wisdom, my dear children, which you should all strive to get: this will lead you on to the enjoyment, in company with all good people, of all this earth can afford, and gain you an interest beyond this world,—yes, beyond this world.

You ever think upon the subject of another and a better world than this, where we all good people respect you, go as you do to the Bible first, and remember its good instructions, and form your habits and characters from what you read there, and from the advice of good friends. If you wish for knowledge and wisdom, or a good education, spend your leisure hours in studying good books, and in the company of good people who can teach you something that you did not know before, that will be a lasting treasure to your mind.

Children, the example of Sylvia is worthy of your consideration and imitation; if you would be good like Sylvia, and have all good people respect you, go as you do to the Bible first, and remember its good instructions, and form your habits and characters from what you read there, and from the advice of good friends.

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These things done. It is the time for getting rid of the bad, and for staying with the good. These things done. It is the time for getting rid of the bad, and for staying with the good. These things done. It is the time for getting rid of the bad, and for staying with the good.

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house work; and she soon obtained a very respectable knowledge of the Latin language, and so perfect, as to be able to converse in it. She was, as we may well suppose, gratified with her progress in knowledge and improvement; and as we read in the New Testament, 'to him that hath shall be given.' Sylvia remembered this promise; and contemplated greater acquisition in learning. She soon commenced the study of the French language, and has made herself well acquainted with it, so that she converses well and fluently. This little black girl is not yet ten years of age.

You